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**The Odes and Psalms of Solomon.** Now First Published from the Syriac Version. By J. RENDEL HARRIS, M.A. Cambridge: The University Press, 1909. 154 + 54 pages.

On January 4, 1909, J. Rendel Harris, the discoverer of the Apology of Aristides, identified in a Syriac manuscript in his possession, which he had long supposed to be a Psalter, the long-lost Odes of Solomon. With them in the manuscript stood the well-known Psalms of Solomon, in a Syriac version, the Odes and Psalms being associated here as in the early stichometries. Dr. Harris prints the Syriac text of Odes and Psalms, with an extended introduction, excellent translations, and notes. We may congratulate ourselves that this first English version of the Odes is the work of a scholar of so much literary feeling as Dr. Harris. He has nobly interpreted these beautiful works of religion. We only regret that the editor has given us no index of his work or the Odes. The Odes are highly mystical in spirit, and often approach very near to gnostic forms of expression. The Syriac seems to be a translation from the Greek. Dr. Harris assigns the Odes to the first century of our era, and is inclined to ascribe them to a gentile Christian of Palestine. Professor Harnack somewhat modifies this view.<sup>1</sup> He finds in the Odes Jewish psalms of the first century which were appropriated by Christians about the beginning of the second, being considerably modified at some points to satisfy Christian needs. Some of the implications of this view are discussed elsewhere in this issue of the *Biblical World*. As they stand, Professor Harnack thinks, the Odes constitute a book of Christian songs, of the early years of the second century. A cursory reading of the Odes indeed decidedly confirms this position. Points of resemblance to the Revelation, the Fourth Gospel, I Clement, Didache, Ignatius, and Justin appear. The bold and original imagery of the Odist is very like that of Ignatius, and a detailed comparison of his work with the Apostolic Fathers promises interesting results. Occasional allusions to the gospel story appear—the Virgin birth, the baptism, the Cross, the descent into Hades—but the writer is too thorough a mystic to dwell much upon history. The student of primitive Christianity will find much to delight and engross him in this Christian Psalter of the time of Pliny and Justin. Ode 29 might almost be the hymn which Pliny says the Christians at their early morning meetings used to sing to Christ “quasi deo.” Patristic study in particular is indebted afresh to Dr. Harris for a new monument of the greatest antiquity and interest.

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<sup>1</sup> *Ein Jüdisch-Christliches Psalmbuch aus dem ersten Jahrhundert* (Leipzig, 1910).